otisly moved* and material chaos, were the first original of all things.

This account of the *eosmopceia,* and first original of the mundane system, is represented by Lucretius* according to the mind of Epicurus, though without any mention of those vortices, which were yet -an essential part of the old Democritic hypothesis,

Sed qttibtis illc modis oonjecttts material
Fundarit coelum, ac terrain, pontSque
proftmda, Soils, Itmai cursus, ex online ponam.
Nam certe neque consilio primordia reran*
Ordine se quaeque atque sagaci mente
locamnt : Nee, quos quaeque darent motus,
pepigere profccto. Sed quia multa modis muhis
primordia rerum^ Ex infinito jam tcmpore
percita plagis, Ponderibusque suis consuenmt
cbncita fern, Ott)ni-modisque coive, atqtie
omnia pcftentare, ^ Quaecuiiqiie inter
se possent congressa clearer Propterea fit, uti
magnum volgata pet aevum, Omn%etios coetus,
et mottis expcriundo, Tandem ea convenuint,
qnae tit con venere, repente Magnamra rerum
fiaut exordia saepe, Terrai, maris, et coeli,
^enerisque animantum*

But because some seem to think that Epicurus was the first founder and inventor of this doctrine^ we shall here observe, that this same Atheistic hypothesis was long before described by Plato, when Epicurus was as yet unborn ; and therefore doubtless according to the doctrine of Leucippus, Democritus, and Protagoras ; though that philo-sopher> in a kind of disdain (as it seenisj refused to mention either of their names : |*vp KOI vSup* /cat

/cat aepa, *<pycrei iravra* ttvat /cat *Tvyrrf*
*(f*a<ri* reyrvrj* Se

v *TOVTWV. K.CLI TO,* /i£Ttt *TavTa av*
t ~\ / *^ /
V /ecu crcAijvTjC) ctcrrpwv re Trs^ot

* Lib. v. ver. 417, &c.

[b] Plato, de Legibus, lib» x. p, 666. open